THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*"—REV. 1: 5-7.

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THE STRIKE CRAZE.

BY PRESIDENT JOSEPH F. SMITH.

[THE following article, which appears in a recent issue of the *Juvenile Instructor* is inspired to a great extent by conditions in America. The sound advice and warning is, however, applicable on this side of the water.—ED.]

The great frequency of strikes as well as the trifling causes which bring many of them about, is a complete justification for calling the frequency of strikes a craze. There has been a restlessness among laborers growing out of the general prosperity of the country that indicates a spirit of dissatisfaction which is often quite apart from any definite causes. Men are, therefore, going to extremes, and their conduct, in many instances, is wholly devoid of the spirit of reason and common justice.

In some parts of the country, all classes of workmen, however different their occupations, are banded together in a federated union. The distinction which heretofore has characterized the formation of labor unions, namely skilled labor, has been altogether done away with. In the city of New York there is the most heterogeneous mass of combinations, in which there can possibly be no distinct and common ground for action among laboring men. If some foreign Italian working on the streets has a grievance against his em-

ployer for something he does not know exactly what, the whole union of skilled and unskilled laborers to which he belongs may be compelled to take up his grievance and order a strike for reasons that have absolutely nothing to do with the vast majority of men compelled to obey orders when the word for a strike has been given. Sympathy is the only excuse for such inconsistent combinations; and at bottom the real purpose for such strikes is the hostile attitude of labor toward capital. Such an attitude, if long maintained, will prove a menace to law and order and to the highest interests of our republic.

Then again, where separate organizations have been formed, they are often at war with one another, and employers are made to bear the burden of their contentions. Recently in New York City there was a dispute between the masons and the electricians as to which should place certain holes in the walls to receive the electric wires. The contention stopped the work and the contractors, by the rules of the labor union, were compelled to pay the men wages while the work was stopped and the contention was under way.

In one of the cities of Ohio, a funeral was interrupted because a non-union man was driving the hearse. In New Haven union men refused to dig a grave because a non-union undertaker was asked to conduct the funeral. In the same city, people felt the necessity of asking their friends who were intending to be present at the funeral not to come in non-union hacks. These are a few illustrations which indicate the irrational spirit that is now too frequently governing the strikers.

Nor is such a craze confined to this country. In Australia, the government has found it necessary to pass laws to punish men by fine and imprisonment who left the railroad service through orders of the unions, since the railroads are there owned by the national government. The government has been sustained by the good sense of the great majority of the people upon whose franchise the government depends.

Even the judiciary of this country has not been free from the reckless spirit which unionism is creating throughout the land. Recently Judge Dickinson of Omaha enjoined employers from bringing injunction suits against labor unions. This is not only government by injunction, but is controlling the process of courts by injunction. The same judge also enjoined employers from importing laborers to take the place of strikers. Such an order from the bench is regarded as the utmost judicial folly; and such conduct on the part of the unions and our judiciary may well cause thoughtful men to stop and ask themselves candidly whither such a reckless spirit and warlike attitude toward employers is likely to carry them. The Latter-day Saints are earnestly warned against the recklessness and hostility of unionism among laborers. Under present circumstances our people will in the end find it better wherever possible to avoid all participation in the declarations of war which so many of the unions are irrationally making against capital.

There are three clearly defined principles that should be well understood and carefully observed in the relationship which men occupy to their employers. In the first place, employers should be made to feel secure in the conduct of their business, and that no violence shall be done them, and that property rights shall be held sacred. In the second place, workmen, even when they are not members of the union, should be made to feel secure in

their work. When men give way to the passion of hatred toward their fellowmen who have not seen fit to become members of some union, they are simply sowing to the wind and in the end will reap the whirlwind. The third principle is one that has been brought into prominence, and one that is likely to play an important part in the future: it is right of the public to rely upon the integrity of labor as well as upon the integrity of capital.

Whenever an organization unnecessarily inflicts a great wrong upon the public by stopping the wheels of commerce, and by bringing suffering to multitudes of their fellowmen, the soundest principles of humanity are outraged. It is wrong for men to assume that employers are at heart unfair and unscrupulous, and that they are therefore justified in saying to the public at large we shall visit upon you the evil consequences of our suspicions. Capital is naturally shy, and if it is forced to hide itself by a wild irrational agitation, the agitators will find in the end that they have been the victims of one of the most horrible social maladies that ever afflicted any age.

Labor unions will find that the same eternal law of justice applies to unions that applies to individuals, that fair dealing and rational conduct must be maintained if financial misfortunes are averted. Where there are Latter-day Saints in unions they should assume a conservative attitude and never arouse men's prejudices by inflaming their passions. There can be no objections to a firm and persistent contention for the rights of labor if the contention is maintained in the spirit of reason and fairness. Above all things, the Latter-day Saints should hold sacred the life and liberty of their fellow-men, as also their rights of property, and maintain inviolate every right to which humanity is entitled.

The unions are forcing our people into an inconsistent and dangerous attitude when they compel Latter-day Saints within the union to make war upon their brethren who are without the union, and thereby denying the most sacred and God-given rights of one class of Saints that another class may gain some advantage over a third person, their employer. Such conduct is destructive of the liberty which every man is entitled to enjoy, and will lead in the end to the spirit of contention and apostasy.

It is not easy to see how Latter-day Saints can endorse the methods of modern labor unions. As a people we have suffered too much from irrational class prejudice and class hatred to participate in violent and unjust agitations. No one denies the right of laborers to unite in demanding a just share of the prosperity of our country, provided the union is governed by the same spirit that should actuate men who profess the guidance of a Christian conscience.

There is one method of warfare exhibited in some of the unions that is repugnant to everything that is honorable in the conduct of men. It is that sort of guerrilla warfare by which both capital and public convenience are subjected, without warning and without right, to the attack of men in ambush who hope to gain a victory over capital whether just or unjust by forcing employers into surrender and losses, or into humiliation brought about by temporary surrender to convenience rather than to right and justice. In the end a sound public sentiment will surely condemn those methods, which set in motion forces that carry destruction and human suffering in their train

without regard or consideration for those upon whom the consequences too frequently fall the heaviest.

In the present status of capital and labor there should be mutual interests; and at the same time workmen should realize that there is a limit to the pressure which capital can endure by the demands made upon it. Competition has always given some measure of relief to the laborer by the demands of capital for human service, and men should not therefore abandon themselves to the supposed power of arbitrary demands which labor unions are now making in many cases upon their employers. The contention for the recognition of unions is often a very indefinite factor, for no one seems to know just what recognition means now, or what it is to mean in the future. If recognition means the exclusive right of any class of men to gain a livelihood by their work, then recognition should be persistently and forcefully resisted.

The Latter-day Saints, whether in the unions or out of them, know very well whether individual or united demands are arbitrary and unjust, and they will lose nothing by a manly refusal to violate their sense of justice.

INFIDELITY AND RELIGION.

BY PRESIDENT HENRY E. WYNDER OF THE WELSH CONFEREFCE.

THE plane of life in which we move and have our being is to a great extent a matter of our own choosing. If a man will strive to ascend to the loftier level of an intellectual life he will probably be found there bye and bye. He need not reach the crowning summit of the highest at first, for he will soon be far out of the valley. If he sets his heart on reaching the exalted altitudes of eternal life where intimate communion with God is possible, he will gain that position through a practical determined course which is stimulated by righteous desires. If on the other hand his desires descend to the lowest lands of indolence and the rank, luxuriant swamps of senuality, he will surely get down to the bottom lands of desolation with surprising ease.

We must realize that the altitude of our personal life in the various fields of existence is in general the result of our choice. Where we desire and decide and strive to rear our intellectual, moral, religious or social home, whether on the bracing pinnacle of supreme and eternal happiness or down by the sluggish pool of indolence and misery, there it will be. There has been drawn by the hand of God in the very nature of things a deadline of popular vice, and when the masses sink to this level of depraved and sordid tastes, blank disregard of reason follows.

Religious faith is a stimulant to all moral action, but neither blundering goodness nor unscrupulous knowledge can sustain the fabric of religious tolerance. In fact an intelligent community having little moral sense would soon be compelled to resort to a centralized form of government or become a prey to anarchy. Such has been the history of republics, even of Greece and Rome. There was greater popular intelligence at the time of their destruction than when they were founded, but morals had been corrupted, no moral responsibility recognized, and the foundation stone of religious restraint having given way the superstructure fell.

It is a true religious faith and a conscientious regard for divine things that will alone actuate mortal beings to respect and uphold moral, virtuous and intelligent principles. True religious sentiment does not sway the multitude. It lifts, it illuminates and soothes; it reaches the spirit, the reason, the emotions; it is consistent with perfect tranquility; its basis is earnestness, vehemence and depth of conviction. Religion invests the home and everyday life with sanctity and a strict regard for every right, moral and spiritual. Religion in order to be comprehended in its very depth must be studied as a spiritual power, not as a mere factor of mankind. Its aim and purposes are broad and universal.

Infidelity is disintegrating. It would bring retrogression to dark ages, abandoning the principle of law and justice. When the frame work of the divine law falls away we are left without God in our lives.

True religion comes with reason and hardens thoughts into moral actions, which furnish the foundations of hope and faith of just reward. Infidelity comes and destroys them again, and in tearing up fails to satisfy the soul's innermost craving for the infinite and to give it rest and stability. It is too much wrapped up in itself, too much intrenched in separatism and is stripped of regard for the virtue and purity of the home. There is as much difference between hope and fear, between light and darkness, between knowledge and ignorance, between heaven and earth, as there is between infidelity and religion.

Atheism can never become general, for no element of our nature as constant and universal as that of religion can die. This the atheists felt and fell back on deism. It admits the existence of a God but denies His providence, asserts that He created the world in which we live and gave it a system of law and took no further notice of it.

Because infidels have not access to the whole truth, they refuse to accept a part, however well attested or well accredited it may be, because a mantle of obscurity rests on the things of God. No more philosophical reasoning could be advanced than that by Paul, that the things of God knoweth no man but the Spirit of God, hence to know God one must come within the confines of that light that proceeds from His presence. If men close their eyes to that allowance of light, which has been given to our world from time to time through so many partial and often complete unfoldings, and turn from the actual message which has come to their own door and neither examine its credentials nor be alarmed by its warnings nor be won by the tenderness of its invitations, on that day when the secrets of all hearts shall be revealed there will be found such willful duplicity of mind as will bring a burden of righteous condemnation. True religion is not so paltry and provincial a system as infidelity presumes it to be.

The errand of the Savior was to restore this sinful world and have its people readmitted within the circle of God's pure and righteous family. To-day we behold a condition resembling what Alma saw, which is so aptly described in the Book of Mormon, pages 327 and 328. Many go with all the sanctity of religious appearance—to worship what? What is often declared not an unknown God only, but an unknowable God, one that cannot be known either in time or eternity, whose circumference is everywhere and whose center

is nowhere. The Sabbath services being over, they are followed by the same routine of week-day worldliness as before. Can one wonder at the infidelity growing in the land? But the heavens declare the glory of God and the firmament showeth His handiwork, and we appeal as one of old who said: "We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth and the sea and all things that are therein"; who also said to the Colossians: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. ii: 8); and again to Timothy: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called" (I. Tim. vi: 20).

How often infidels quote from the very book they repudiate the words of the psalmist: "What is man, that thou art mindful of him? or the Son of man that thou visitest him?" And so disdaining to accept the revelations of God Himself, as borne witness of by many, they declare that God would not have manifested Himself in the flesh for the salvation of so paltry a world, they say that He would not have given birth in the eternal world to a Son who should put on the form of our degraded natures, and sojourn among us, share in all our infirmities and crown the whole scene of humiliation by the disgrace and agonies of cruel martyrdom. The agnostic whispers these words: "How do you know there is a God at all? These are all vain terrors." But where unbelief exists self-destruction increases. Agnosticism is to destroy, not to build up; to rob a man of his faith and hope and love, in robbing him of his God and leaving him in supreme desolation and helplessness without a motive in life.

WHICH IS THE LIAR?

A UNIQUE plan has been proposed by an East Indian religious leader to prove which is a liar, he or Dr. Dowie of Chicago, The Oriental, whose name is Mirza Ghulam Ahmad, claims to be Messiah, and it is reported that he has about one hundred thousand followers. As Mr. Dowie claims to be Elijah, the forerunner of the Lord, there is an evident inconsistency between the two. In the *Review of Religions*, of Gurdaspur, India, Mirza Ghulam Ahmad writes:

"Dr. Dowie should further bear in mind that this challenge does not proceed from an ordinary Mohammedan. I am the very Messiah, the promised one, for whom he is so anxiously waiting. Between Dr. Dowie's position and mine the difference is this, that Dowie fixes the appearance of the Messiah within the next twenty-five years, while I give him the glad tidings that the Messiah has already appeared. I am that Messiah, and Almighty God has shown numerous signs from earth, as well as from heaven in my support. My following, which already claims a hundred thousand souls, is making a rapid progress. The proof that Dr. Dowie furnishes in support of his extravagant claims is the very height of absurdity. He claims to have healed hundreds of sick men. But why did his healing power fail in the case of his own beloved daughter, where it should have been exercised in the highest degree? * * *

"Whether the God of Mohammedans or the God of Dowie is the true God may be settled without the loss of millions of lives which Dr. Dowie's prediction would involve. That method is that, without threatening the Moham-

medan public in general with destruction, he should choose me as his opponent and pray to God that of us two whoever is the liar may perish first. I look upon the son of Mary as a weak human being, although I recognize him as a prophet of God, while Dr. Dowie takes him for the Lord of Universe. Which of us is right, is the real point at issue. If Dr. Dowie is certain of the divinity of the son of Mary, he should publish the proposed prayer with the signatures of at least one thousand men affixed to it. Upon receiving it, I should address the same prayer to Almighty God and publish it with the signatures of the same number of witnesses. If Dr. Dowie has the courage to accept this challenge, he will thereby open a way for all other Christians to the acceptance of truth. In making this proposal I have not taken the initiative, but the jealous God has inspired me upon Dr. Dowie's presumptuous prediction that all Mohammedans shall perish."

The Savior predicted that false Christs and false prophets should arise showing great signs and wonders and deceiving, if it were possible, the very elect. But His coming should be unmistakable. "For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be." The challenge to this duel of prayer leaves time to decide which man is the liar. That was safe. May not this incorruptible arbiter, time, put them both in the same category?

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

THE priesthood of Weber stake held an enjoyable social reunion June 12th. A banquet and program were given.

BISHOP LEONARD of the Episcopal church confirmed four Ute Indians at Leland, Uintah county, Utah, June 14th.

THE sixth annual convention of the Mothers' Congress of Utah began its sessions June 11th. Governor Wells delivered an interesting address at the first meeting.

ON May 29th President Roosevelt issued a proclamation setting aside permanently the Logan and Manti forest reserves in Utah. The former embraces 107,540 acres, the latter 618,580 acres.

PROFESSOR H. MORSE STEPHENS of Cornell University recently delivered, at Salt Lake City, a series of lectures on the French Revolution. Other lectures on educational topics were also given.

THE losses of sheep in Utah during the first three months of the current year were, according to government statisticians, 254,000. The total number at the beginning of the year was 3,570,070.

SCOTT ANDERSON, a well known citizen of Salt Lake City, died at the Holy Cross hospital, June 8th, after a serious operation. He was a native of Scotland. Elder Robert L. Anderson of the London conference is a son of the deceased.

MISS ANNIE KUM CHEE, a Chinese woman applied for citizenship at Salt Lake City recently. She is thirty years old and has been in America twenty-three years, but was afraid of being deported. Her application could not be granted. Miss Chee is employed at the Presbyterian relief mission.

THE Scandinavian Saints of Zion held a reunion at Logan, June 14th and 15th. About five thousand were in the beautiful northern city on this occasion, among them being President Anthon H. Lund and many of the veteran Scandinavian missionaries. Most enjoyable and profitable services were held, and badges were given to some of those who first preached the Gospel in the lands of the north.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 2, 1903.

EDITORIAL.

KEEP CORRECT RECORDS AND HISTORIES.

EVERY important work or movement of men that is making history should have that history properly recorded. As time passes individuals die or are lost sight of, and those who would understand the past must rely on what is written. A little effort spent in recording, at the time things happen, would save future students from many historical mysteries and vexatious questions. False conclusions, wrong judgment, prejudice and ignorance are due in many cases to carelessness or omission in recording facts.

This is no less true in Church affairs than in other matters, and as divine things are of more importance than the things of this world, so it is more important that the history of the Church should be kept, and kept correctly, than it is that a history of worldly movements be handed down. How much more serious would we consider mistakes in the New Testament than errors in the profane history of that period! The day will come when the central fact of modern times is recognized to be the development of the Church of Jesus Christ of Latter-day Saints, and all the circumstances connected therewith will be interesting and important.

To understand the necessity of proper recording and preservation of records, consider the case of an Elder who performs sacred ordinances without leaving anything written to bear testimony of his acts. He may baptize people, ordain men to the priesthood or do other holy work. After a time memory lapses concerning these things, questions arise and no end of trouble and worry is caused. This is emphasized by the fact that divine authority is required when these ordinances are performed acceptably unto the Lord. There is always a possibility of impostors and other unauthorized men working without their fraud or mistakes being discovered, unless reliable records are kept. We know instances of men high in the priesthood whose work is under a cloud because they could not remember by whom they were ordained and no record could be found of that important event.

In the European mission, Elders are not only cautioned in this matter, they are positively forbidden to bless children, baptize, confirm, or ordain to the priesthood unless they make at the time records of the act in their private journals and in the branch book where the ordinance is performed. In the case of ordination to the priesthood they should give the one ordained a certificate. Every branch and every conference should have good books to record the blessing of children, baptisms, confirmations, ordinations and other

genealogical data. Such books, which give place within one cover for all these matters, have been gotten up, and some of the conferences are in possession of them. More will be provided in the near future, so that those conferences which have not obtained the new books and all the branches may have a uniform method of recording. The necessity of two parallel records being kept, one in the branch and one in the conference, is recognized when one considers the changes that are being continually made in the mission field. Headquarters are moved frequently, and the danger of loss is much greater than in the wards at home.

Besides a genealogical record each branch and conference should have a history book. In the branch book should be reported in chronological order the minutes of general meetings and of priesthood meetings, and all the important happenings in the branch, such as changes of the branch officers, organization of Sunday schools, Mutual Improvement associations or Relief societies or changes of the leading officers of these. In the conference history book should be recorded the minutes of the semi-annual conference and priesthood meeting, and of the council meetings that are held by the traveling ministry of the conference. The arrival and departure of Elders and their assignments to different branches, the movements of the conference president, and all other matters that concern this part of the Lord's vineyard as a whole should form this history. And as the history is kept of the branch and conference, it should also be kept of the mission. This can be in the form of a journal at the mission headquarters. It should record the movements and labors of the president, minutes of general priesthood meetings, if these occur, and all other historical matter that pertains to the mission.

There are a few points that should be observed in regard to these histories. The recording should be careful. Minutes of meetings should be copied as soon as approved, and other things be put down when they happen. Initials should not be written in place of the Christian name any more than in place of the surname. Brevity must be cultivated assiduously, so that much can be said in few words. The date and place of every happening should be written on the margin or some other prominent part of the page. Let the handwriting be easy to read.

According to a recent circular of the Church Committee on Records, a copy of which has been put into the hands of all conference presidents, it is requested that a Record day be established throughout all the stakes and wards of Zion. This same plan should be adopted in the European mission. The Record day of the conference will be one of the days when the mission president is making his regular semi-annual visits. The Record day of the branch comes at the same time as the district meeting that should be held in every branch at least once a year.

On this occasion let the conference president examine with the officers of the branch not only the genealogical record and branch history, but also Sunday school, Mutual Improvement and Relief society records. We urge that special attention be paid to history books, not that they are most important, but because in most branches and conferences these have not been kept very long. We desire that in the future no mission, conference or branch of the European mission be lacking in this essential record.

It is appropriate in connection with the subject of Church history to urge the Latter-day Saints to write down for personal use the important experiences of their lives. The Elders keep their journals while in the ministry; they should continue them when they return home. The heads of families especially should keep a record of themselves and of those whom the Lord has given them.

FRANCIS M. LYMAN.

RETURNING FROM ICELAND.

ELDER JOHN JOHANNESSON, who has been laboring alone in Iceland for the past thirty-four months, visited Liverpool Tuesday, having come down from Glasgow, from which port he will sail this week with four Saints to Canada. It was a joy to see this humble Elder who has worked so manfully to spread the truth in that far-off land. Though he has passed through very great difficulties he has never written a word of complaint, but was willing to continue on until the Lord inspired his release. Twice Elder Johanneson has tried to hold public meetings, but though the people came out in large numbers, a crowd of ruffians broke up the meeting, did the Elder personal violence and heaped indignity upon him. On one of these occasions they threatened to kill him, but being warned he returned home by another route. Finding themselves disappointed the ruffians went into the hall, broke the windows and destroyed the benches. On this latter occasion Elder Lorenzo Anderson was present with Elder Johannesson and shared the persecution, and the two were compelled to pay several pounds to repair the work of the mob. Elder Johannesson has found himself without money at times, and has had to rely on the aid of the Lord. On one occasion he had to sell his walking stick and English Book of Mormon to supply his necessities. He has during his mission written a book and published over two thousand copies, besides publishing nearly eight thousand large tracts. He reports that there is a large field for work in Iceland, and that there are many honest souls to be met. We wonder if there is any other church in the world whose members would go under such trials and do such work, at the same time bearing their own expenses.

PRESIDENT LYMAN VISITS THE CONTINENT.

YESTERDAY President Lyman left on a journey to the Continent. He will visit Holland Switzerland, Germany, Denmark, Norway, Sweden, and probably Finland and Russia before he returns. The main event of this extended tour will be the dedication of the Christiania chapel on the twenty-fourth of this month. Special meetings will also be held at Copenhagen, Stockholm and Rotterdam. No Apostle of modern times has visited Finland and Russia, we believe, and President Lyman's going there may be preparatory to the opening of that vast field to missionary labors. We know that sooner or later the Elders of Israel must penetrate to every part of Europe and Asia, as well as all other parts of the earth and raise their voices to proclaim salvation in every tongue and to every kindred and people. It is to be hoped that the same peaceful spirit that has characterized all the spring conferences of the British mission may be present in the meetings on the Continent, and that earnest investigators may be found.

A NEW ARRIVAL.

We feel inclined to make special mention of the latest arrival in the missionary field. Though he is young, and not at all acquainted with the English language we are sure that the Elders and Saints of the London conference will make him very welcome. Under the circumstances little can be expected of him at present, but he has been sent to fill an important mission and we are sanguine that he will do it gloriously. He arrived Tuesday, June 23rd. We are not yet able to give his full name; in fact we believe he has only one name at present. The new arrival is the little son of Elder Frank Brown and wife whose home is at Forest Gate, London. We extend hearty congratulations and hope that both mother and babe may continue to do well.

J. J. C.

The address of the Netherlands mission has been changed to Boezem Singel 116, Rotterdam, Holland.

Release.—Elder George G. Smith is honorably released from his labors in the Scottish conference to return home per s.s. *New England*, sailing July 23, 1903.

MUTUAL CONFERENCE AND OTHER NEWS.

The following extract from a personal letter from Elder Edward H. Anderson, associate editor of the *Improvement Era*, will be of interest to our readers:

We have just had a most excellent conference of the Mutual Improvement associations, and many good things were given us, both concerning the mechanical work that pertains to our associations, and in a spiritual way, that will appeal generally to all the people. President Smith was particularly happy in many of his talks to the young people, and I can say that I have never seen him more pleased in his remarks to the young than during the conference which we have just had. He seemed to give us more of his inward feelings, so that we got at his heart and feelings more closely, in my judgment, than ever before. Elder Brigham H. Roberts gave a most excellent talk on Sunday, on the spur of the moment, in reply to our ministerial friends who criticised us so unsparingly in Los Angeles. I have had the remarks specially reported for the *Era*, and they will appear in the July number of our magazine. From the statistical and other reports, we find that both the Young Ladies' and the Young Men's associations are growing in numbers and good works. We are now working upon the next Manual, which will be upon the Book of Mormon, and the Junior Manual upon the history and biography of Bible characters, beginning with Adam. Our conference closed with a splendid banquet, in which the General Board enjoyed themselves with a number of the leading stake officers of the Church.

In addition to our busy week with regard to our conference, the President of the United States also made us a visit, and we had a great time in receiving him. The city was in gala attire, and it may be said safely that Salt Lake and Utah (for he stayed two hours in Ogden and spoke to the people there) gave him one of the heartiest receptions that he has received on his whole

journey of fourteen thousand miles. He said some splendid things about the people of Utah in the Tabernacle, and lauded the strenuous life of the pioneers, which he was not slow to recognize and applaud. Quite a number of seats had been reserved for the ministers who were present in quite a force, and it must have been gall and wormwood to them to sit and listen to such a just and true speech on the merits and labors of the pioneers as President Roosevelt gave to them and that audience. He dined with Senator Kearns; Senator Smoot, President Smith and a number of other dignitaries as guests.

In addition to this, we have had a great time in the past two weeks with the commencement exercises of our schools and universities. Commencement exercises, with the accompanying orations and resolves and expressions of noble desire on the part of those who are graduating, have been the order of the day.

We have had plenty of rain and other favorable demonstrations of the elements to ensure the farmers a bounteous harvest, so that in all things the Lord is blessing us.

I hear with regret of the banishment of our brethren and sisters from Germany, but still that regret is mitigated by the knowledge that the work is now so founded in Germany that I doubt whether any orders of banishment can eliminate the truth from the honest in heart in that land. I believe the work will grow and prosper, and that the seed which has been planted in difficulty will ripen to the glory and salvation of many souls. I hear splendid reports from Apostle Grant in his mission. The boys who have gone out two and two to preach the Gospel in Japan are having some wonderful experiences, different from anything that we missionaries of the old world know anything about. Preaching to the heathen is quite a different proposition to preaching to the people in Europe and America.

BREVITIES.

LONDON THE GREAT.

Statistics concerning London show what an enormous place the world's metropolis is. It contains over 700 railway stations and nearly 800 miles of railway line. A million passengers are carried daily by the underground roads, and two-and-a-half million more by about 5,000 omnibuses, 7,000 hansoms, 7,000 tram cars, and 14,000 cabs. An army of 4,000 postmen deliver weekly ten million letters, and in doing so walk twice the distance around the world. Ninety million gallons of water each day are necessary to supply the needs of all the inhabitants, who number over six million souls.

WINDS AND FLOOD.

Tornadoes in the United States have caused during the past half year the loss of two hundred and fifty lives. Floods have been more destructive. Through their agency one thousand souls have met their fate. Though there was greater loss of life than this in the Galveston disaster, yet no previous year has seen such a destruction of both life and property as the last six months have experienced. It is to be noticed also that the havoc has not been wrought in one great catastrophe, but has occurred in many states, from South Carolina to Oregon.

LORD ROSEBERY'S COURTESY.

It is related that Lord Rosebery, on the occassion of a tenants' dinner at Dalmeny, had beside him a worthy farmer. When ices were served, the farmer, not knowing just what he had, took a large spoonful. He received a shock, but struggled manfully and got over it. Turning to Lord Rosebery, he said, "The puddin's froze!" His lordship, with that consideration for the feelings of others which is a well known characteristic of his, took a spoonful, and lifting his eyebrows to express surprise replied, "By Jove, so it is."

HELEN KELLER'S EDUCATION.

In Helen Keller's autobiography the story is given of that brilliant young woman's rescue from a living death. At the age when she was just learning to walk and talk she became deaf, dumb and blind from acute congestion of the brain. The words she had learned faded from her mind and for a long time she had no communication with the outer world except through the sense of touch. Happily at the age of seven she received as teacher Miss A. M. Sullivan whose patience and genius have been so wonderfully rewarded. The last words the child had tried to utter when the affliction came upon her was "water." Miss Sullivan now recalled this word by putting one hand under the water spout and spelling into the other "w-a-t-e-r" over and over. At length the remembrance was awakened, and the connection established. From this beginning Helen Keller has gone on learning until now she has regained speech, which was lost only on account of deafness, and can speak fluently English, French and German. She is highly educated in other directions, and expects to take her degree from Radcliffe college next year. Her life and development is a wonderful illustration of what the soul may attain to under proper conditions.

THE ART OF KNOWING HOW, WHEN AND WHERE TO TALK.

BY PRESIDENT LEVI EDGAR YOUNG OF THE SWISS MISSION.

Confucius of old once said: "The superior man is slow in his words and earnest in his conduct." What a fund of good thought in this utterance! In this pell-mell, hurly-burly age it is the custom to talk a great deal. Perhaps the times demand it. One thing is certain, we all do our share; and is not our talk very often useless gossip? Of course we have to express ourselves, but it is sometimes the case that the man with the least amount of good, sound sense and knowledge will talk the most.

It is a fine thing to know how, when and where to talk. In fact, it is an art. An art that every Elder in Israel should know. The human voice was given to us by our Father in heaven to express the pure thoughts of our souls at the proper time and place and in the proper way. And nothing in the world is so beautiful as the human words when in accordance with the purest thoughts. The life of our Savior exemplifies this. Can anything be more tender and touching than His Sermon on the Mount? or more divine than His last words on the cross? The human voice has swayed the souls of men since the time of Adam, and to-day its proper use turns souls unto Christ.

The way a man talks is a sure index to his heart and soul. Let him open his mouth to speak in the presence of a keen observer, and he is read immediately. The tone, the expression are in harmony with the intelligence, will and feelings. Our Maker so planned it. A story is told by Bulwer Lytton about a poor fellow who married a rich woman and was in constant trepidation of being ridiculed by the guests of a party. Said an old clergyman to him: "Wear a black coat and hold your tongue." The man was soon considered a cultured fellow.

How in keeping was the language of Paul the Apostle with his soul. When he opened his mouth it was in proclamation of the Gospel. He preached the glory of Jesus. This may be said of all the Apostles of old. Their words were plain, gentle, and full of wisdom. Think of what their quiet unassuming influence must have been. Their eyes and their faces often expressed more than words could ever do. Contemplate too the words of Jesus when in His agony on the cross: "Father forgive them, for they know not what they do." A short simple sentence that has lived for ages, and is destined to live as long as men worship. There was no attempt to speak, no desire to make of his suffering a picture before the world. Only the calm, gentle words, "Father forgive them." The grandest sermon ever given to man.

In speaking, one should have something to say, say it, and quit. Useless talking is misspent energy and does more harm than good. What Franklin said is sound doctrine "Speak not but what may benefit others or yourself. Avoid trifling conversation." One should never speak unless his words are backed by his feelings. When man expresses a great truth knowingly and earnestly, and with his soul behind his words, then he is eloquent. The most eloquent man that ever lived was gentle in His expressions, but every tone was full of the Spirit of God. Loud talking is not oratory. All preaching is not the expression of intelligent thought. People often talk a long while and say very little. Here is a fault with all men more or less. In conclusion, let us ask ourselves this question, "Do we talk too much in life? If so, what have we to learn?"

ANTI-ZIONISM ABSURD.

THE Springfield *Republican*, speaking of the recent gathering of American Zionists at Pittsburg, takes the view that the Zionist movement of the Jews has always seemed to rank in practicability with that universal hegira of the American negroes back to Africa, which Bishop Turner of Georgia still advocates so eloquently. The *Republican* regards the idea that the Hebrews can be placed again in Palestine and there become a compact nation or a political entity, as visionary to the very last degree, although so many intelligent and clear-headed Jews are pushing the scheme.

Similar views are entertained by the American *Israelite*, published at Cincinnatti, Ohio. That paper sees nothing but starvation in Palestine, and exclaims:

"If the Zionists would drop their one idea, their chimerical scheme for the rehabilitation of a dead land, and fight for the redemption of Russian, Roumanian, and in fact all oriental Israel from slavery and oppression, the

Israelite would cheerfully serve under their flag, as would practically every Jew in the United States."

The sufficient reply to these and similar objections is this: That the same Power that led Israel out of Egypt and established the people in Canaan under the leadership of Moses and Joshua, has decreed, for the benefit of the human race, to once more establish the ancient covenant people, in Zion and in Jerusalem, and the decrees of Omnipotence cannot fail. It will readily be admitted, that, to the human eye, the idea looks chimerical. It would be madness to start an undertaking of that kind with no backing but human resources; but when the proposition is regarded in light of the "more sure word" of prophecy, it assumes an entirely different aspect.

Those who denounce Zionism as a dream and a deluding vision must, to be consistent, either deny that the ancient prophets of Israel predicted a final gathering or rehabilitation of the nation, or, they must assert that those prophets were dreamers and visionaries, without any practical sense, or, they must dispute the power of the God of Israel to fulfill the promises given through His servants in ancient and modern times. But the acceptance of either of these alternatives makes them ridiculous. And there is no other.—*Deseret News.*

CURRENT EVENTS.

AN UNWHOLESOME TASTE.

The craving for sensational things is a very marked feature of modern life—or at least the wonderful development of mechanical powers gives now more than formerly means of gratification. One of the latest contrivances for electrifying spectators is the riding on bicycle or in automobile down an inclined plane at such speed that the rider and vehicle are carried round a complete circle and then continue on. At one part of the ride wheels are up and rider down, the centrifugal force preventing a fall. Naturally it is a most dangerous feat, and it seems an unnecessary risk of human life to please an unwholesome taste. The danger was shown in Liverpool this week when a young German woman attempted to "hoop the hoop" in a motor-car The intricate apparatus did not work properly and the performer was thrown violently from the machine. She was taken up bleeding and unconscious, but fortunately the injuries were not fatal.

DISASTERS.

A mournful disaster occurred June 27th on account of a weak bridge over the Ebro river in Northern Spain. A heavily loaded express train was wrecked and fell into the shallow water below. It is estimated that one hundred and seventy persons were killed and a large number wounded. The soldiers and laborers who were sent to aid the distressed and clear up the wreck were moved to tears by the heartrending sights when relatives began to arrive on the scene. Some of the survivors received such nervous shocks that they entirely lost the power of speech. Another calamity is reported from western America. Over two hundred men are said to have been killed last Tuesday by an explosion in a coal mine at Hanna, Wyoming.

SONG OF THE CHEERFUL HEARTED.

I love the sun, I love the showers,
They both bring happy, jolly hours.
Fall, rain! shine, sun!
Whatever comes, there's still great fun.

I love the birds, I love the flowers;
So gay their songs and bright their bowers.
Come, flowers! come, birds!
Your worth can ne'er be told in words.

I love the world, I love its ways,
Its changeful sad and happy days.
Come, love! come, pain!
Though choice is small let's not complain.

Whatever is, I like that well.
There's good in all, on that I'll dwell.
What comes, that take,
The best of it, 'tis wise to make.

SELECTED.

DIED.

HOWORTH.—At Vernal, Uintah Co., Utah, May 4th, of old age and general debility, James Howorth, born at Halifax, Yorkshire, England, August 1, 1831; baptized September 30th, 1849; emigrated 1855. He died a faithful Latter-day Saint, and leaves a widow and children and several grandchildren to mourn his loss.

VIRR.—May 7, 1903, Helena Lillian, daughter of Arthur and Annie Virr of Birstall, aged three years and seven months. Interment took place at Bowling cemetery, May 9th, President Franklin C. Moyle conducted the services at the cemetery chapel.

MCPHIE.—Sister Janet Jack McPhie, of High Blantyre, Scotland, of childbirth, June 12th, 1903, aged 36 years. Deceased was the wife of Brother Benjamin McPhie, of Alberta, Canada. Sister McPhie was baptized and confirmed a member of the Church August 7th, 1898, by Elder David Archibald. She leaves three young children, the last born, a son, being one week old. It is a sad case owing to the father being so far away from them. He emigrated from his home last November. Sister McPhie was of a cheerful nature, and looked forward with joy to meeting her husband and many friends in Zion.—*Deseret News* please copy.

CONTENTS:

The Strike Craze 417
Infidelity and Religion 420
Which is the Liar? 422
News of the Great West 423
Editorials:
Keep Correct Records and Histories 424
Returning from Iceland 426
President Lyman Visits the Continent 426
A New Arrival 427
Editorial Notes 427
Release 427
Mutual Conference and Other News ... 427
Brevities 428
The Art Knowing How, When and Where to Talk 429
Anti-Zionism Absurd 430
Current Events 431
Poetry: Song of the Cheerful Hearted 432

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